1: Petrullo E-8 (1933-34) 1939 SS19 Yaruro SS19

791 ordinary citizen, receiving no compensation except the respect given
787 to an old man and a moral teacher. In the second place, shamanism
157 is a lifetime activity, and it would seem improbable that one would create such a life for himself which he would have to live until death if he were not suited to it. I saw cases of men who were striving to be shamans, some young and some old, with great regret admitting that they could not see the religious visions that others more successful had seen. In a primitive society such as that of the Yaruros, where life values are simple and evident to every one, where the intimacy existing between its members is thorough, there is very little incentive and very little opportunity for pr[illegible]ge.

791 Landaeta, my chief informant among the shamans, claimed that
787 he did not remember the specific events that he "dreams" when he
115 sang and that he could not sing during the day, nor could he remember the songs. He himself had to be told by the others what happened during a shamanistic performance. Thus he could tell me neither the words nor the tunes. I had to wait for another performance to try to take down both. Since the words were conversations between the shaman and the spirit forces, and thus varied at each performance, he was right. Yet there is a musical pattern and undoubtedly a word pattern also.

791 In the matter of making the sacred objects, he claimed that only
787 those who have "dreamed", have had religious experience, can make
531 them. Thus he himself was carving the rattles, and claimed that no
778 one else among his people could carve them. Some, like his nephew and son-in-law Juan Garcia, were learning.

791 At Landaeta's death probably the shaman will be either Brigido
787 Tovar, his son, or Juan Garcia, his nephew and son-in-law. Legend
554 favors the son, but Landaeta looks to Garcia. However, it is the son who sang behind the shaman in this case, but Garcia has had religious experiences already.

Landaeta himself claims that he sang behind his uncle for a long time without a moracca. Finally he had a "dream" and he was permitted to use a moracca. This religious experience is absolutely necessary to a future shaman.

791 That the shaman follows certain patterns of song, ritual, dream,
533 and revelation is quite certain, and it is these patterns that are trans-
787 mitted to the neophyte. Both dreams and revelations always have some bearing on current problems, and in fact attempt to solve these problems.

During a shamanistic performance the first songs describe the journey of the shaman's soul to the Land of Kuma. Upon reaching the desired land the shaman shakes his rattle violently and the songs

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

796
787 shaman eventually returned to us, being fed and greeted with affection by all.

The singing stopped at 6 o'clock. A number of rather remarkable facts are to be emphasized.

533
791
796 1. By actual count the shaman sang no less than 3,000 musical phrases and verses and about 800 stanzas without any breaks or rest, ever changing the words, and subject matter, and jumping from one thing to another at a very fast tempo. How the shaman could make up his verses so quickly, while the people repeated the previous verse, is not easy to understand.

2. He shook the rattle without ceasing a moment, with the same sidewise motion of the hand, most violently for nine and a half hours.

[516] 3. He sat in the same posture—left leg doubled under him, right leg in cross-leg position, for the entire time. Not once did he move.

[276] 4. He smoked the long cigars with the thick leaves without taking them out of his mouth, producing so much smoke that I choked and my eyes smarted from it. He must have smoked at least 75 of them, and probably over a hundred. He smoked 35 cigarettes, in addition, in the same way.

[273] 5. He drank about 2 gallons of unfermented crushed maize in water.

The music was spirited and had a swing with the emphasis on the off beat that is as effective, if not more so, than the negro spiritual.

After the all-night singing there was a lull in the morning, everyone snatching a wink of sleep, but by the time I had finished writing and medicating my foot the men crowded around to tell me of the night's experiences. At noon the women started singing, sitting in their hammocks, and they kept this up until late in the day. They were singing mostly about me. I noticed that their songs seemed to be of a simpler sort and more monotonous than those of the men, generally consisting of one verse repeated over and over again to form the stanza. They sang in the women's language. [198]

JUAN BARIO ON THE EVENTS OF THE NIGHT

115
787
796 Panemé Tsió brought a horse for the shaman to go to Kuma's house. Panemé Tsió is represented as a sort of "boss" of the figurines found in the sands. Then came the father of Fernando. He said that they should live well here and warned him not to mistreat his wife (talking to son-in-law). Then came the father of Brigida. He said that the new wife of his grandson should treat her husband well and vice versa. Then came a brother of Brigida. He said that he is wealthy in Kuma's land, possessing cattle and horses. Then came the mother of Brigida. She counseled her grandchild not to

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

115 787 776

mistreat his new wife, otherwise even his relatives in Kuma's land will lose their riches. She told Juan Bario, her brother, that she greeted him, that mother was happy (dead). Then came Garcia, the brother of Juan. He said that he had gone to the house of Kuma without having seen his relatives before dying (he died without being attended during his illness); that he was buried without even clothing, and thus he arrived at Kuma's without anything (his clothing was actually stolen); that the grandfather (father of Juan Bario) came to take him to Kuma's land since his uncle was far away and busy and did not know of the sickness (father rarely is mentioned as taking care of children).

Then came Itciai on horseback, shoes, hat, etc. He came to greet us, and said that he came to greet me also since I was also a Pumeh; he told Juan Bario to interpret what he was saying to me, since I didn't understand Yaruro very well; he loved me and my family very much; that he loved a man who visited his people with love in his heart like me; that when the world ends he will not be like the others but like you will be made rich in Kuma's land; to explain to me, since I lived near him, that his wife, son, and family are well and waiting for me; that he had made the world to live in as this man lived; that I was a very good man and knew very much, that is why I was waiting with a cigar for him; that Hatchawa was coming.

787 776

Hatchawa came on horseback, with bow and arrow, shoes, and gold necklace. He said: "I have come to greet this man and all of you. What do you say and think of this man? Isn't it true that he loves you? The man came with love for you. There are no people like him about here. He is like you of the same family. Puaná will come now."

Puaná came on horseback, which makes a noise like the anaconda, "teio, teio"! "I have come to greet the man and you. Didn't you in his land? He has come with love for you. He is of your family; take care of him. Raise him as one of your family. He knows a great deal, like the shaman. That is the reason that he sings as you do. I have watched from very near. He lives in a land just like mine, mountainous and very beautiful. Where he lives it isn't warm as here. Sometimes it is very cold. Ask him if he wants a drink. Kuma is coming to get you."

[539]

Kuma arrived and said:

"How are you? The man has come here as I want it to be. He is of our family, not like the people about here. That is the reason he loves you so much. He knows as much as the shaman; that is why he is waiting with a cigar ready. That is as I like people to be. Tell him that when the earth ends he won't live here in a cold world like the (?) but will live with you and like you very rich. He is of our family. Where he lives is very beautiful. For this reason I made this earth that people like him should live on it. For this reason I told Puaná to come to greet him, for I love him very much."

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

Then came the father of Juan Bario on horseback. He said:

"I greet you. I am waiting for you. Your land is poor now but Kuma's land is good and rich. When you die you will be born in Kuma's land. I was living here with you, I died here, but I was alone in Kuma's land where I am wealthy. See, you are poor. I was the same way. It is different in Kuma's land. There is much cattle and horses. Live well with your wife. Treat her well. Kuma does not want you to do otherwise."

Then the shaman returned on horseback.

There is great reluctance on the part of the shaman to sing unless there is a strong reason for it. During my stay with the Yaruros many occasions presented themselves to justify the holding of shamanistic performances.

On one occasion I returned to camp after an absence of two days. This was enough. I arrived at their camp about 7.30 in the evening. Landaeta greeted me affectionately and then told me that he and his people considered me a member of the family. The women came to put their arms about me in greeting. Landaeta in one of his mystical moods talked of the beauty of the small fire with turtle roasting; of the sands glistening in the moonlight; the araguato monkeys which were roaring in the distance; the occasional birds that sang in the night; the toninos came up to blow and splash in the river. All of this fitted in with the soft murmur of women speaking, and laughing in the darkness. An occasional misfortune, such as dropping a sackful of stuff, brought merry laughter on everybody's part. The crunching of the sand gave notice that the women were digging deep to reach moist sand in which to bury the leaves to be used as cigar covers. Soon all of us, men, women, and children, were smoking.

The rest of Landaeta's people arrived in canoes. They sat on the sand with us. Landaeta talked with them at length. At a point he arose. His wife handed him some objects. He walked away to the west, immediately followed by one of his sons and a young nephew. He returned after a while, minus his trousers, wearing the shaman's breechclout and cap.

He went to sit alone at the bottom of the sand bank. After some time his wife gave him a cigar. He continued to sit alone and silent. At a sign his son and nephew took a slender pole and planted it in the sand. They retired. Men and women continued talking. After some time Landaeta rose, stood before the pole, smoking, facing it and the east. Several stars began to rise. He stood in front of the pole for some time. Then he weakly began to sing. After two songs his wife came to plant a shorter pole to the west of the long one, and hung from it a basket. Landaeta continued standing still and singing, pausing briefly between songs. His son went to stand behind him, his nephew at the left side of the

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

115
286

Landaeta, a shaman, weaving a hammock. Hammocks are made by men.

(End Plate 9)

/117 cont./

3. The Population.

a) Demography (see Tables III, IV, and V).

162 On the Capanaparo and the Riecito we have taken a census of 519 Yaruro (29 communities out of 30). Two-thirds (65.1%) of this population are adults (we do not have a breakdown by age) and the remainder (34.9%) prepuberal children. Among the adults the sexes are divided into two almost equal figures: 173 (51.2%) are men and 165 (48.8%) women. We have the /118/ /Table III appears here/ /119/ /Table IV and Table V appear here/ /120/ breakdown by sexes for children only in five communities; the totals for each of them gives us, there also, twofigures which are practically equal: 23 male children to 21 female.

163 165 Our statistics on births and mortality bear on only three communities with a total of 38 inhabitants in 1947; they are thus rather imprecise. During the period 1947 to 1950, i.e., during three years, we registered 6 births and 9 deaths (6 adults--2 men and 4 women--and 3 young children), that is, two births for three deaths (150% mortality) or, for the total population of the three villages, the respective percentages of 15.8% births and 23.7% deaths. The young children who died comprise one-third of the total of deaths (33.3%) and one half of the total births, which gives, for these 38 Yaruro, a 50% infant mortality.

161 On the basis of these statistics the Yaruro are on the way to extinction. This appears to be confirmed by the Indians themselves who state that they were formerly more numerous and that their number is going down each year. "We die with the first sickness," our old informant, Pedro Ramon Camacho (1)

[115] [756]

1. Head and shaman of community 6.

told us, "and that's why there are so few of us. We are disappearing."

[text continues on p. 16].

/10 cont./

II. Notes on the Otomaco

101 From information gathered principally from Pedro Ramón
186 Camacho (10) it seems that the Otomaco or Tomaco were the

[115] [622] [756]

10. Chief and shaman of community No. 6, our best informant.

object on the part of the Yaruro of a regard completely different from that they had for the other Indians who were their neighbors (11).

101

11. In addition to the neighbors already cited in a previous article (see "infra" IV List...36) names of other Indians, known, it seems, by the Yaruro, were mentioned to us by various informants in the course of our investigations. Some appear to live at present in Colombia; the Mayaredo or Mayarero, "very far to the west of Yaruro territory, there where the savanna ends," which no doubt means at the foot of the Andes; the Saliba and Taparito cya koromę more particularly on the upper Meta; and the Tiapaco; Tiarua, and Mapoyó without fixed localization. The others seem to have disappeared: the Piquero (tabę pumę in Yaruro), who "cultivated conucos and had a game with a ball" and seem to have inhabited the banks of the Orinoco on the Cinaruco side, and the Guamo, Tamanaco, Tamanachi, and Guaruro.